

New Testament 201  
New Testament Literature I  
Professor Flory

Description of the Course

1. Material to be covered

The course will consist of a survey of the literature of the four Gospels, with special attention directed to the Roman world of Jesus' day, the synoptic problem, and the authorship, purpose, and content of each Gospel.

2. Objectives of the Course

At the conclusion of the course, the student

- a. Will have a general overview of the Roman world of Jesus' day.
- b. Will understand what the synoptic problem is, what solutions have been proposed, and which solution best harmonizes with the Biblical statements.
- c. Will have an understanding of the special contribution of each Gospel to the knowledge of the Lord Jesus Christ and His purpose on the world.
- d. Will be able to articulate with tested proficiency the general content of the various Gospels.
- e. Will experience strengthened faith in the genuineness of the Gospel accounts, and thus in the person of Christ, their central figure.
- f. Will realize experientially progress toward the Divine goal of conformity to the image of Christ (Romans 8:29; 2 Corinthians 3:18).

Textbook

Merrill C. Tenney New Testament Survey  
Harold Hoehner Chronological Aspects of the Life of Christ

Reading Requirements

1. Each of the four Gospels is to be read through completely three times: once prior to each major exam. It is recommended that each Gospel be read through at one sitting, using a good translation for two of the readings. A popular paraphrase may be used for the other, if the student desires.
2. Read Tenney's New Testament Survey, pages 1-225
3. Read Alfred Edersheim's The Life and Times of Jesus the Messiah, Volume I, Book I through Book II, chapter 2 (about 132 pages).
4. Read Donald Guthrie's New Testament Introduction pp. 121-131 "The Synoptic Problem." and pp. 220-236 "Towards a Solution."



Credit

Three hours

Grading

Grading will be based on three major examinations, each comprising one-third of the final grade.

Exams will cover classroom material only, with the following exception: A report of reading accomplished to date will be requested on each major exam and will have significant value in determining exam grades. Exams are not retroactive.

Attendance

1. Roll will be taken daily. Six absences are allowed without excuse. For every three absences in excess of the six, the final grade will be lowered one full letter.
2. The three exams are mandatory parts of the course, and failure to take one of them (in proper sequence) will result in automatic failure of the course. Only exams missed due to school business, extreme illness, or emergency may be made up. Please do not ask to take any exam either early or late.
3. Lecture materials missed due to absence are to be obtained from another student.

Course Outline

- |                  |   |
|------------------|---|
| I. 9/8-15        | Introduction to the Course<br>Historic Background<br>The Synoptic Problem |
| II. 9/18-10/18   | Study of the Gospel of Matthew  |
| III. 10/23-11/24 | Study of the Gospels of Mark and Luke                                     |
| IV. 11/27-12/20  | Study of the Gospel of John   |

Examinations

10/9

First Exam

1. Class lecture material to date
2. Reading to be completed
  - a. The four Gospels
  - b. Tenney, pp. 1-152
  - c. Guthrie, pp. 121-131, 220-235

*Handwritten notes:*  
 Tenney 3-12/426 } Names of all Roman  
 Octavian 27 BC - 14 AD } Emperors of the 1st  
 century.  
 166-67 AD }  
 Palestine  
 Back cover - Roman world

11/13

Second Exam

1. Class lecture material 10/11-11/10
2. Reading to be completed
  - a. The four Gospels ←
  - b. Tenney, pp. 153-183
  - c. Edersheim

Week of 12/18-21

Third Exam

1. Class lecture material 11/13-12/18(20)
2. Reading to be completed
  - a. The four Gospels ←
  - b. Tenney, pp. 185-225
  - c. Hoehner, pp. 9-143



## NEW TESTAMENT SURVEY

### I. The Roman Empire at the birth of Christ

#### A. The Rise of the Roman Empire

1. The city of Rome was founded 753 B.C., and became an independent republic 509 B.C.
2. In its early centuries, it had little more than local significance.
3. By 338 B.C. efforts toward expansion had resulted in control of about half of the western portion of the Italian peninsula.
4. At the outbreak of the First Punic War in 264 B.C. when the challenge of Carthage to Roman power had to be met, almost all of the Italian Peninsula up to the valley of the Po River was firmly under Roman control.
5. Fantastic expansion took place during the next two centuries. With Carthage destroyed, there was no powerful rival in the Mediterranean area, and Rome extended her rule in all directions.
6. Although the Empire did not reach its largest extent until 117 A.D. under Emperor Trajan, the essential outlines of the empire were established by the beginning of the Christian era.
  - All of North Africa was under direct or indirect control
  - Europe west of the Rhine and south of the Danube was subject to Roman power
  - Practically all of Asia Minor, as well as Syria and Palestine, was Roman territory
  - Except for the Parthian Empire on the eastern frontier, and the turbulent tribes of Northern Europe east of the Rhine, there was no serious threat to Roman domination.
7. Roman power was thus acknowledged in a series of provinces, protectorates, and client states which ringed the Mediterranean and made it in truth -- mare nostrum, Our Sea -- at the Romans delighted to call it.

#### B. Political Development

1. Development from city-state to world empire inevitably resulted in alteration of the original political structure.
2. Originally Roman society was rigidly stratified, composed of patricians-- upper class -- and plebians -- lower class of free men. These were two separate societies, and intermarriage was not allowed until mid-fourth century B.C.
3. Considerable struggle between the two classes ensued -- lasting for generations -- until by 366 B.C. the right of the Plebians to hold high office was established.
4. The machinery of government was that of a city-state, including a popular assembly and various elective officers. The most important officers were two Consuls who held office for one year terms (collegiality and annuality). In case of emergencies, the Consuls (or one Consul) could appoint a dictator for a six month term.



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 -- Europe west of the Rhine and south of the Danube was subject to Roman power.  
 -- From the Nile to the Persian Gulf, all as Syria and Palestine, was Roman territory.  
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There was also a Senate, which, being composed of leading men (including those who had held high office) contained experienced leaders.

5. Expansion of Roman control led to administrative difficulties, with the result that by the first century B.C. strong men began to arise and exercise special powers. Pompey, Julius Caesar, and Mark Antony are familiar names.
6. Julius Caesar's ambitions toward dictatorship of the Roman Empire were cut short by his assassination in 44 B.C.
7. Further struggles and intrigue followed, complete with confusion and upheaval of the state, until in 31 B.C. Octavian defeated Antony in the decisive Battle of Actium.  
Tribunician power for life was conferred on Octavian in 30 B.C., and the beginning of the Imperial Rule is generally dated 27 B.C., when, in an Act of Settlement which restored the Republic and returned the authority to rule (imperium) to the Senate, Octavian received pro-consular honors, control of the most difficult provinces, and the name "Augustus."
8. From this time, Octavian maintained control of the Empire, while his conservative methods maintained the fiction of republican government and prevented effective protest against his assumption of permanent supreme control.

#### C. Administration of the Provinces

1. Roman influence usually extended much further than the limits of formal organized control.  
In the early stages of domination in a border area, the Romans were content with indirect rule, generally preferring to support a local ruler who was loyal to Rome and acceptable to the native population.
2. The situation of the Herods in Palestine is a case in point. Octavian and the Senate designated Herod the Great as King, and gave him such support as would further Roman interests, while he in turn recognized that Rome was his master and must pass on the question of his successor or successors.
3. The basic unit of imperial administration was the Province.  
The Act of Settlement (27 B.C.) established two classes:
  - a. Senatorial-normal, stable, ruled by a governor appointed by the Senate. The governor was called a pro-consul. - for the consul or senate
  - b. Imperial - under the direct control of the Emperor, who delegated his power to Legates and Procurators. - Egypt: Bread basket for Rome

#### D. Travel in the Empire

1. Efficiency of administration, military security, and trade interest required development of easy communication throughout the Empire. Thus the Romans made great use of the sea for transporting necessities of life from the far-flung parts of the Empire to the city of Rome. The chief ports of Rome were Ostia and Puteoli. Ostia, closest to the city, became a sort of bread basket for it.

Port out - still  
Rome - control  
Rome from it

Port Paul used  
in 1st journey to  
Rome



2. The remarkable network of Roman roads was an outstanding achievement of administrative and engineering skill, and in many ways they were more important than the sea lanes.

The highways were well-built, well-drained, and well-kept, allowing for constant use, and providing unsurpassed facilities for land travel.

3. It should be noticed that in the time of Augustus the system was by no means as large or well-built as in the later years of Paul's missionary journeys. The system of Roman roads was not yet under construction in Palestine.
4. Such excellent roads greatly promoted trade and travel. Free and safe communication between all parts of the empire also did much to develop wider horizons, a more cosmopolitan spirit, and continuous interchange of intellectual and spiritual treasures.

#### E. Religion

1. Roman policy concerning religion was to maintain the ancestral worship of the gods of Rome and at the same time show tolerance toward the deities of other peoples in the empire.

This was possible because polytheism was basic in Roman religion, and the gods of the provincial peoples could either be identified with the ancestral deities at Rome, or tolerated as additional objects of worship. Many Roman Deities were Greek with Roman names.

2. The Jews, who insisted on a monotheistic faith, and would not join in pagan rites, found tolerance also. Tolerance began especially during the days of Julius Caesar, and was re-extended under the Augustan reign because of Jewish cooperation in the war against the Seleucids and Mark Antony and Cleopatra. Jews were actually protected in the exercise of their worship, and were extended certain privileges, such as immunity from military service and privileged judicial status.


The major exception to the above policy came in the brief reign of Caligula (37-41 A.D.), during which time the Emperor tried to force the Jews into the Imperial cult (Emperor worship), even giving orders that his image be placed in the Jewish temple in Jerusalem. Fortunately, he died before the order was carried out.

For some time Christianity was considered to be a Jewish cult or offshoot, and thus received the same protection and privileges as Judaism. Actual persecution by the government did not begin until Nero's time, when he found it expedient to blame Christians for the burning of Rome (64 A.D.). Growing hostility of society toward Christians was based on the Christian attitude toward worldly society. They refused to worship pagan divinities, to take part in public festivals, and to share in public life, such as to take responsibility of the various magistracies or of the priesthood. As a result, Christians lost their citizenship, their property, and many lost their lives.

3. The Romans, like the Greeks, worshipped many gods. Included among them were the Lares and Penates (the household gods), various gods of the woods and fields, plus several major religions, not the least of which was the worship of the Emperors.



## a. Four Major Religions of the Roman Empire

- 1) Serapis <sup>menthis - worship of the Apis-bulls</sup>  
(Egyptian religion.) Roman worship the god
- 2) Mithraism (India-Persia) cosmic dualism - seeing that  
there are 2 major powers (equal) worshipped  
bad & good
- 3) Cybele - (Phrygia) north of Galatia - great earth  
mother - wild worship  
 taurobolium - G (to throw the bull)

## 4) Emperor Worship

never deified  
Tiberius declared Augustus a god - but Tiberius

The Imperial cult began with the deification of Julius Caesar and Augustus after death. Both Caligula and Nero desired the benefits of deity prior to death, hence claimed deity and the worship rightfully belonging to deity during their lifetime.

Historians indicate that deification was accomplished after death as the emperor's body was placed on a funeral pyre with many of his personal belongings, and as the flames shot upward, an eagle was released from a cage on top of the pyre, symbolizing the flight of his soul and his assumption to the gods.

2nd cen. attack on X-mians → they refused to partake  
in Emperor worship. (fear of sex)

priestly cult around:

Emperor - supreme Pontiff of State Religion

Big Priest Pontifex Maximus

Followed under by 9 lesser priests



## F. The Political Divisions of Palestine

1. Apart from areas under the rule or protection of Syria, Palestine in Jesus' day fell into three main political sub-divisions. The divisions of the land was based on the will of Herod the Great. Upon his death in 4 B.C. he bequeathed his title of "King to his son Archelaus, and gave him control of Samaria, Judea, and the northern part of Idumea. To his son Herod Antipas he left Galilee and Perea, and to his son, Philip, he left the region east of the upper Jordan, from Mount Hermon to the River Yarmuk.
2. Emperor Augustus approved the will except that he granted Archelaus title of Ethnarch, rather than King. In A.D. 6 Augustus deposed <sup>imperial</sup> Archelaus because of serious complaints, and appointed a Roman Procurator in his place. The Procurator was directly responsible to the Emperor, but dependent on the Roman Governor of Syria for military help and emergency supervision. This arrangement lasted until 41 A.D.
3. The fifth in the line of Procurators was Pontius Pilate. He was appointed by Emperor Tiberius in A.D. 26 and remained in office until Vitellius, Roman governor of Syria, sent him to Rome in A.D. 36 to stand trial on the charge of unfairness and excessive sternness toward the turbulent Samaritans.
4. The many separate units of political administration may make it appear that Palestine was a group of entirely distinct areas. The fact of the matter is that Rome's control of the entire area gave it its essential unity. All rulers held their power from Rome, and held it only so long as they furthered her interests.
5. Thus, travel was free and constant between all sections of Palestine, so that Jesus and his disciples were able to move freely throughout Galilee, Perea, Samaria, and Judah.



## STUDY OUTLINE

### The Gospel of Matthew

43  
\* Gen 12: Abrahamic Covenant  
\* 2 Sam 7:11-17 - Davidic Covenant

- I. The Preparation of the King 1:1-4:11  
A. Genealogy 1:1-17 *— Royal Right given thru Solomon → Joseph*  
B. Birth of Jesus 1:18-25  
C. Visit of the Wise Men 2:1-12  
D. Flight into Egypt 2:12-23  
E. Herald of the King 3:1-12  
F. Anointing of the King 3:13-17  
— G. Temptation of the King 4:1-11
- II. The Proclamation of the King 4:12-7:29  
A. The circumstances 4:12-25  
B. The Sermon on the Mount 5-7
- III. The Credentials of the King 8:1-9:34  
A. The first group of miracles 8:1-17  
B. The impulsive scribe and the reluctant disciple 8:18-22  
C. The second group of miracles 8:23-9:8  
D. The call of Matthew and the question about fasting 9:9-17  
E. The third group of miracles 9:18-34
- IV. The Messengers of the King 9:35-10:42  
A. The occasion of their commission 9:35-38  
B. The names of the twelve 10:1-4  
C. The mission 10:5-15  
D. The suffering 10:16-23  
E. The encouragement 10:24-33  
F. The Cross 10:34-39  
G. The sympathy of men 10:40-42
- V. The Claims of the King 11,12  
A. The Messiah predicted by John 11:1-19  
B. The Judge of impenitent 11:20-24  
C. The revealer of the Father 11:25-30  
D. The Lord of the Sabbath 12:1-21  
E. The agent of the Holy Spirit 12:22-37  
F. Prophet and King 12:38-45  
G. The Son of God 12:46-50
- VI. The Parables of the King 13  
A. The Parables 13:1-33, 36-52  
1. The sower and the soil 13:1-23  
2. The wheat and the tares 13:24-30, 36-43  
3. The mustard seed 13:31-32  
4. The leaven 13:33  
5. The Treasure 13:44  
6. The Pearl 13:45,46  
7. The Net 13:47-50  
8. The Householder 13:51-52  
B. The purpose of the parables 13:34-35  
C. The Response of the people of Nazareth 13:53-58

- VII. The Withdrawal of the King 14:1-16:12
  - A. John the Baptist beheaded 14:1-12
  - B. Five thousand fed 14:13-21
  - C. Jesus walks on water 14:22-36
  - D. Ceremonial and real defilement 15:1-20
  - E. Faith tried and triumphant 15:21-28
  - F. Miracles in Decapolis 15:29-39
  - G. Leaven of the Pharisees and Saducees 16:1-12
- VIII. The Person and Work of the King 16:13-17:27
  - A. Jesus approves Peter's confession 16:13-20
  - B. Jesus predicts His death and resurrection 16:21-28
  - C. Jesus is transfigured 17:1-8
  - D. John the Baptist and Elijah 17:9-13
  - E. Jesus heals the lunatic 17:14-21
  - F. Jesus again predicts His death 17:22-23
  - G. Jesus provides the temple tax 17:24-27
- IX. The Servants of the King 18-20
  - A. Jesus warns against giving offense 18:1-14
  - B. Jesus teaches about treatment of offenders 18:15-35
  - C. Jesus teaches about marriage 19:1-12
  - D. Jesus receives little children 19:13-15
  - E. Jesus teaches about sacrifice and reward 19:16-20:16
  - F. Jesus teaches true greatness 20:17-28
  - G. Jesus gives sight to the blind 20:29-34
- X. The Rejection of the King 21-23
  - A. Three acted parables of warning 21:1-22
  - B. Claims of Divine authority 21:23-27
  - C. Three parables of judgment 21:28-22:14
  - D. Three ensnaring questions 22:15-40
  - E. The questions of Jesus 22:41-46
  - F. Warning against Pharisees 23:1-12
  - G. "Woes" upon the Pharisees 23:13-37
  - H. Christ's lament over Jerusalem 23:37-39
- XI. Prophecies of the King's return (the Olivet Discourse) 24-25
  - A. The present age 24:1-14
  - B. The great tribulation 24:15-28
  - C. The coming of Christ 24:29-31
  - D. Exhortations to watchfulness 24:32-51
  - E. Parable of the ten virgins 25:1-13
  - F. Parable of the talents 25:14-30
  - G. The judgment 25:31-46



- XII. The Trial, Death, and Resurrection of the King 26-28
    - A. The devotion of Mary and the treachery of Judas 26:1-16
    - B. The last supper 26:17-35
    - C. In Gethsemane 26:36-56
    - D. Jesus before Caiaphas 26:57-75
    - E. Jesus before Pilate 27:1-26
    - F. Jesus' crucifixion and burial 27:27-66
    - G. The Resurrection Ch. 28
- 

### The Gospel of Mark

- I. The Writer
- II. The Source of the Gospel
- III. The Occasion for Writing
- IV. The Date
- V. The Material Peculiar to Mark's Gospel
- VI. The Ending of Mark's Gospel
- VII. Overview and Summary of Mark's Gospel

### The Gospel of Luke

- I. Authorship
  - A. External evidence
  - B. Internal evidence
- II. Luke's Method of Research
- III. The Results Luke gained
- IV. Luke's Sources
- V. Outline of the Gospel
  - A. The Early years of the Son of Man 1:1-2:52
    - 1. Birth 1:1-2:20
    - 2. Circumcision 2:21-24
    - 3. Adoration 2:25-38
    - 4. Growth 2:39-52
  - B. The Introduction of the Son of Man 3:1-4:13
  - C. The Ministry of the Son of Man 4:14-9:50
  - D. The Mission of the Son of Man 9:51-18:30
  - E. The Suffering of the Son of Man 18:31-23:56
  - F. The Resurrection of the Son of Man 24:1-53



## The Gospel of John

- I. Introduction
  - A. Authorship
  - B. Date and place of writing
  - C. Occasion
  - D. Purpose
  - E. Unique and interesting features
- II. The Key to the Gospel 20:30-31
  - A. Signs
  - B. Believe
  - C. Life
- III. The Witnesses to the Deity of Christ; ch. 5
  - A. Jesus Himself
  - B. John the Baptist
  - C. Jesus' works
  - D. The Father
  - E. The Scriptures
- IV. The Figures under which Christ Presents Himself
  - A. The Bread of Life
  - B. The Light of the World
  - C. The Door
  - D. The Good Shepherd
  - E. The Resurrection and the Life
  - F. The Way, the Truth, and the Life
  - G. The True Vine
- V. Sections Peculiar to the Gospel
  - A. The Prologue 1:1-18
  - B. The close of Christ's public ministry Ch. 12
  - C. The Upper Room Discourse 13-16
  - D. The High Priestly Prayer Ch. 17
  - E. The suffering, death, and resurrection of Christ 18-21
  - F. Epilogue Ch. 22

# The Synoptic Problem.

I. Defin. of Synoptic  
includes ~~1st~~ 3 gospels  
means

- to see the whole together
- to take the same or a common problem.

## II Problem stated

A. Deals with Similarity & Differences between Gospels.

B. Raises Ques. of Literary origin & relationships

1. If the 3 gospels are ~~total~~ independent in origin & development, why do they resemble each other so closely?
2. If they have a literary relationship to each other, how can they be 3 independent witnesses to the life & ministry of our Lord

## III Proposed solutions

- 1<sup>st</sup> recorded attempt at solution

Augustine 354-430 AD

Matthew primary gospel - he summarized  
- no further discussion of subject until 18 cen

a - Urangelium theory

There was an original gospel from which all 3 writers drew their material

Q = Logia of Jesus: Matthew Aramaic

b. Interdependent theory

First writer used oral tradition primarily  
Second writer used the 1<sup>st</sup>: 3<sup>rd</sup> writer used the first 2

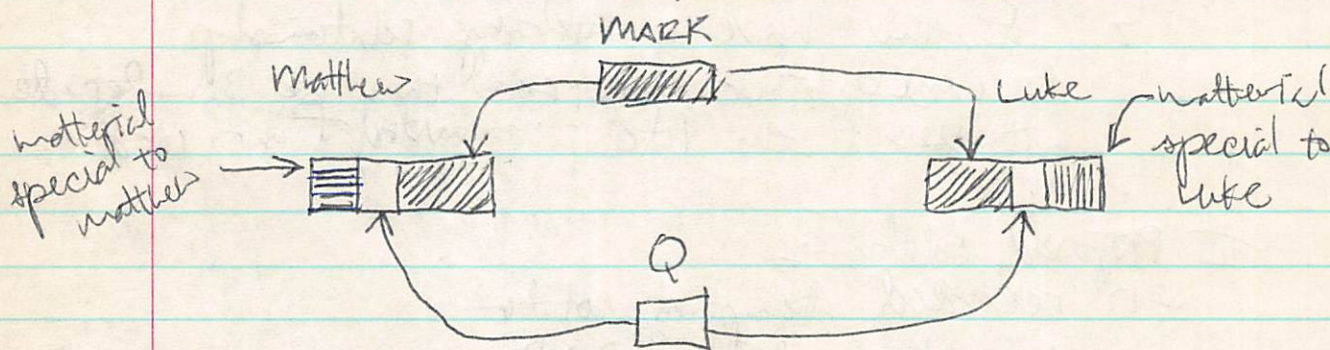


c. Fragmentary theory  
Basis of the gospel lit. was a large number of short written chronological narratives.

d. Oral tradition theory  
common basis of the synoptics was entirely oral

e. the 2 document theory

one source of the gospel is mark (or like mark)  
- second source is Q (Q uelled)  
Q = non-markan material which is common to Matthew & Luke

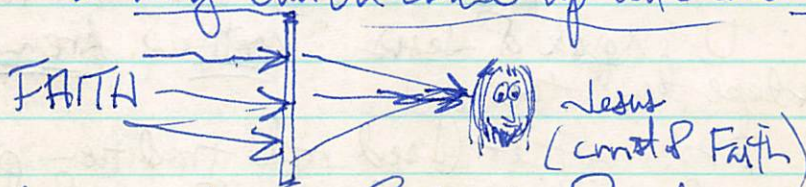


dealt w/ source material —

holds behind them: form criticism

➔ F: form criticism (Formgeschichte)

- pre-sup.: intricate thought script. unhistorical, developed out of Faith in Christ: pious stories  
→ why church came up with these stories?



gospel accounts as a desire of author theory



- Reject concept of Inspiration

- View of gospel writers as collectors or editors who compile gospels from mass of unconnected material available to them.

- Following types of Literature material seen in the synoptics

1) Passion story

2) Parables (model, or example stories)

3) tales of miracles

4) legends (describing extraordinary happenings to holy men)

5) sayings of Jesus (parables)

6) Interpretation of short stories & striking sayings (birth of Jesus)

[disregards work of Spirit in word]

6. A Better view (proposed includes)

1. Inspiration of the Holy Spirit

2. Tim 3:16 "All scrip. is inspired of God...."

a) rev. b) inspiration c) illumination

material  
that is unknown  
revealed

~~material that is unknown revealed~~

~~material that is unknown revealed~~

ministry of H.S. a) selection of material

b) inerrancy - Spirit kept authors from error (copyist may have erred)

min. of H.S. giving us understanding of Holy Script. (today)

~~material that is unknown revealed~~



~~Matthew~~

2 Pet 1:21 - "... Holy men spoke as they were moved by the Holy spirit. ...." <sup>didn't sit and write.</sup>  
Jn 12:16 & 14:26 "... remembered..."  
~~the Holy spirit~~ spirit will bring all things to our remembrance - - -

- oral teaching after Pentecost

- writings which we have

Jn 16:13-14 ...

1 Cor. 2

## 2. Direct Knowledge

Matthew - (Flourish - Primacy of Matthew)

To the Jew - Jesus is the messiah  
John -

Luke - taken from oral & written sources

Mark - ~~Pappas~~ ~~MARK~~ PAPPUS → EUCLEBES 265-340  
mark lived in Jerusalem (didn't walk w/ Jesus)  
mark learned gospel from Peter

3. Oral Tradition - Facts of X we know  
by apostles in Jerusalem church: X's words  
'till sent out in Acts chapter 8  
memorized script. → word-for-word preaching

4. Written sources - <sup>Dear</sup> John hold to short early documents - Alfred's Greek New Testament  
Synoptic gospels → not overlapping sources

Sept. 20, 1978

## Gospel of Matthew Introduction

### I The writer: Taxgatherer ---

tax-farming; lay off tax-prentice --  
pay tax, then collect money plus "profit"  
speak GK & Aramaic -- writing & reading ditty  
ready response to X's call may point to his  
anticipation of the Messiah.

- Committed to X, for service - at home & A Field  
messianic Gospel. Kingdom of God (Liberation &  
Daniel).

### II The Date of the Writing

A. 80-100 AD

B. 50-70 AD

"Date is unknown" Guthrie

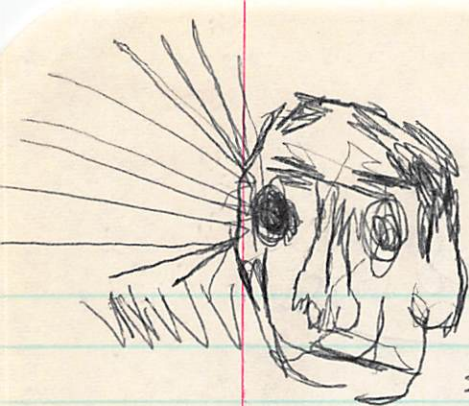
"50-70 AD" Tenney.

### III Occasion for the Writing

The growth of the **church**

Matthew wrote to encourage & confirm them in their faith  
refute enemies - point out that gospel isn't contra-  
dictory to Jesus' Faith  
to believing Jews





# JEHOVAH

I

A. Gen - Son of David

B. Birth of Jesus  
(Virgin Birth)

1. The meaning of ~~the~~ ~~the~~ Name  
- Jehovah is savior

2. Interpretation of the Birth (22-23)  
to fulfill scripture - Ish. 7:14

3. Significance of the Birth

Fulfillment of Jesus and Joshua

C. The Visit of the Wise Men (2:1-12)

1. Magi - (Magic)

2. probably member of priestly cult  
Astronomy/Astrology

3. proph. Num. 24:17

4. The Star? God's in charge

5. Herod's worries

- Scribes know

6. Didn't arrive on the same day

7. Gifts - Gold:

frances

myrrh - crushed

D. Flight into Egypt (2:13-23)

Divine guidance 13, 19, 22 Angel of the  
word (in a dream)

Hosea 11:1 - but Israel call my son  
Jeremiah 31:15 weeping in Israel be mother's



## E. THE HEARLD OF THE KINGDOM - 3:1-12

### 1. THE MAN: 1:3f

- preaching / message of repentance
- Isaiah 40:3
- locusts: either carob pod or grasshoppers
- Nazarete - haircut & wine

### 2. The message v. 2

"The Kingdom of Heaven"

- preparatory - get ready for completion of Old Testament - not expected w/ Gospel

Act 18:24-28

- XXXXXXXXXX
- ① Heaven
  - ② Rule of God in the Heav
  - ③ rule of world law over the lives of all men.
  - ④ Kingdom of Heaven or Social movement (liberal)
  - Social organization & improvement of law.

McClain THE GREATNESS OF THE KINGDOM  
Paradoxes

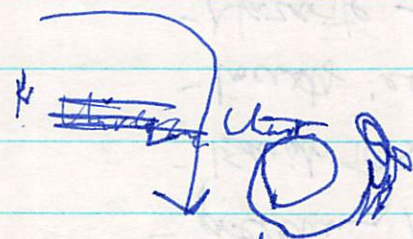
1. Kingdom has always existed yet has had literal beginning.



Filled w/ the Spirit (controlled): many times,  
not related to my position but my experience

2. Kingdom is universal yet local
3. Kingdom Direct Rule of God // Rule of God through  
↳ mediator
4. Kingdom wholly future // present reality
5. Kingdom in compromise (~~is~~ conditioning)  
Divine Rule - // appears to be based on covenant  
made by God w/ man.

Resolutoes:



- Universal - extent & rule
- Method - method & operation

Univ. embrace all objects, persons, events, all doings of individuals and nations, all operations as it's changes w/ nature w/ history - absolutely w/o exception.



3.

1/27/78

THE MEDIATORIAL RULER IS ALWAYS ~~RE~~ A MEMBER OF HUMANITY

2. THE RESPONSE 5-6 (to John's message)  
- John prob moved up d. Jordan R.  
-

4. Warnings 7-12

to elite of Israel -- get hearts right w/ God  
genealogies - worthless

\* prophecy of Jesus' coming. Baptism of Jesus  
Holy Spirit  $\leftrightarrow$  judgement

5. Anointing of the King. 13-17

Baptism: marks Christ's entrance into public ministry.

→ perfect maternal obedience of God's Son.

→ fulfillment of God's righteousness.

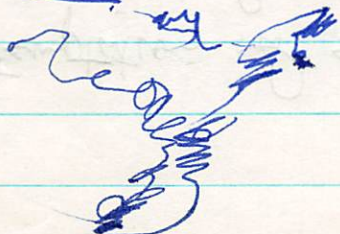
" " " script.

6. THE TEMPTATIONS OF THE ~~TRICKER~~ KING. 5

1. Stones to Bread.

- Satan isn't omniscient

- trickster as he was led by the spirit





I

Fri. Sept. 29 -

## 6. Temptation of Jesus 4 vs. 1-11

possibly of ~~begin~~ taking place in the North -

### 1. Stones to bread (cf. 1 Jn 2:16, Gen. 3:6)

- lust of the flesh
- "see tree good for fruit"

### 2. Jump from temple

- lust of the eyes
- "a delight to the eye"

### 3. The Kingdom of the world

- the pride of life
- "desirable to make one wise"

legitimate means to  
satisfy needs & within  
God's designed time.

## II. The proclamation of the King 4:12-7:29

### A. The circumstances 12-25

#### 1. changes headquarters Capernaum

Mat 4:17 "KJB, as at hand"

Mat 16:12a "I'm going to die..."

#### 2. School of the Disciples

### B. The Sermon on the Mount 5-7

Tells who goes into Kingdom -



The mediatorial Kingdom -

The rule of God on the Earth, thru a divinely chosen representative who not only speaks; acts, for God but also represents the people of God.

A rule w/ special representative to Earth

- The mediatorial ruler is always a member of humanity.

- "Moses" ~~Prophet~~ shadow

- "only in God's message - prophet, priest, ruler

Vessel-Kingdom



16/2

Sermon on the Mount ch. 5-7

- Not means of salvation
- Not for the church

4. For the millennial age yet contains supra-dispensational principles applicable to X-<sup>ist</sup> life today

- establishing the mediatorial kingdom -

"Kind of people that will enter into the millennial kingdom" - earthly people that know the Lord.

vs 3-10: Blessed... have privilege to share and spread the gospel...

vs 13 salt of the earth - hold down corruption  
- give flavor

1. Characterized and presents (Beatitudes) to the King's servants 1-12

2. ~~THE~~ King's servants and the moral law 5:17-20

A General Principle

Not destroy commandments but fulfillments of them

B. Five Illustrations

(not (1) (2) title) →

1) Sixth Commandment - 21-26

"You shall not murder..." - the heart

marriage - 1st ordained union

2) Seventh Commandment - 27-32

"You shall not commit adultery..." the heart divorce

3) Oaths - 33-37

"Let your yes be yes..."

4) Retaliation

38-42

"An eye for an eye, & a tooth for a tooth..."



5) love — 43-48

48 Not all of the  
intervals are of  
equal length

4 (Common) *Quercus*

stand H<sub>2</sub>O not stand in water

Worm Worm

SS-PS - *Thymus* (S)

[illegible]

③ 28-37

... let you be the judge

...that is not what a book is for. It is for the eye and the hand."



10/4

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4) Retaliation vs. 38-42

vengeance → attitude that it is vengeful is contrary to heart of God.

5) love 43-48

love your enemy .... pray for them ....  
evidence of becoming sons of God.

"Jesus hate the human race" pagan historian.

- God expects us to go beyond natural ways -  
in real love. Non-gravitational love ↔ contrary  
to natural likes & dislikes (congruent w/ those  
of common or like kind).

II  
B

3. (?) KINGS SERVANTS & RELIGIOUS OBSERVANCES

a. Always giving vs. 1-4

- acts of God before men: wot!!
- reward given man-glory not God-glory!
- service given to do the glory of God!!

b. Prayer vs. 5-15

...vain repetition... not opposed to form prayer but  
repetition exercise of memory not  
at heart or even head.

- pattern prayer -

- the glory of God (exaltation)

- petition for the good of men.

- 1) holy thy name
- 2) establishing of millennial kingdom
- 3) will done
  - a) daily provision
  - b) forgiveness in view of His holiness
  - c) protection from moral evil



II

B

3

c. Feeding 16-18

not a big public production! white flour on face

d. Manna 19-

- priorities.

... for where your treasure is, there will your heart be also...

not can be greedy too! - always wanted more!  
\* \* give glory to God!! \* \*

4. Anxiety (King's anxiety = the world's goals)

- sowing seed (Birds)

- add to our life (lilies & the field)

- clothing ( " " " " )

- eat etc. → just as seek  
seek 1st Kingdom of God!



W/ 6 -

## 5. THE KING'S SERVANTS AND WORLD'S EVIL 7:1-6

- judging in the life of someone else what is in your own life --- clean up your own life
- condemnation -

not way to salvation; if you need to  
make moral judgments

## 6. THE K-S. Relationship w/ God 7:7-12

- Ask and I shall be given...

## 7. Conclusion: THE Struggle Test &amp; security of the King's servants (7:18-27)

- Narrow way

- Fruit bearing. (teaching prophets)

- Security - working

## THE CRITICALS OF THIS KING

A. The 1st group of ~~miracles~~ miracles

Isa, 29:18, 19

## 1. cleansing of the leper

Matt 12:14 Isa 48:1-4

No going to be a demigod

## 2. Healing of paralytic.

3. curing of Peter's ~~mother~~ mother-in-law.

## 4. curing demoniac.

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II THE CREDENTIALS OF THE KING

A. THE FIRST GROUP OF MIRACLES

1. CLEANSING OF THE LEPER

2. PARALYTIC HEALED

3. CURING PETER'S MOTHER-IN-LAW

1st 53:9

B. The Impulsive Scribe & the Reluctant Disciple 18-22  
Principle: "Count the Cost" 8:23-27

C. Second Group of Miracles

1. Stilling the Storm 8:23-27

- "what manner of man is this?" - purpose  
Jesus is creator. - authority of physical world

2. Casting out demons 28-34

Jesus has authority over spirit world.

Victor over Satan in ch. 8 & his subjects

3. Healing & forgiveness of Paralytic. 9:1-8

physical miracle demonstration of ~~my~~ spiritual  
forgiveness.

D. Call to Matthew & Question of fasting 9:9-19

E. Third group of miracles

1. Raising of the Dead & stopping of the  
issues of blood. 11:26 authority of dead.

2. Giving sight to the blind (9:27-34)

speech to the ~~deaf~~ ~~deaf~~

all dumb is not ~~caused~~ caused

People accused Christ of dealing w/ Satan's powers



~~MESSAGE~~

IV. MESSENGERS of THE KING 9:35-10:11

A. Their Commission

B. Their names

Simon Peter (Cephas)

~~Andrew~~ Andrew

James > Bernabeus

John

Phillip

Bartholomew (Nathaniel)

Thomas

James

Matthew

James

Thaddaeus

Simon

Judas Iscariot



BNIS 101 -

10/16

C. MISSION OF THE TWELVE 10:5-15.

- now called apostles - to lost sheep's house of Israel only!!!
- emission of Jews -

D. The Suffering 10:16-23

- early period of the church / tribulation period.
- ~~difficult~~!!

E. The Encouragement 10:24-33

- Teacher & Disciple
- be faithful // great value of us  
protection (concern) of God

F. The Cross 10:34-39

Don't despise parents.

Birth to selfish ambition →

G. The Sympathy of Men 10:40-42

- there's no other way to God but through Jesus.
- We stand in Jesus' place.
- a measure of sympathy is even measured principle of vs. 42 - everyone is not commissioned to do public CS. - by everyone can do something.

V

THE CLAIMS OF THE KING Chap. 11-12

A. The Messiah 11:1-19

- Disciples of John the Baptist: "Are you the one?"

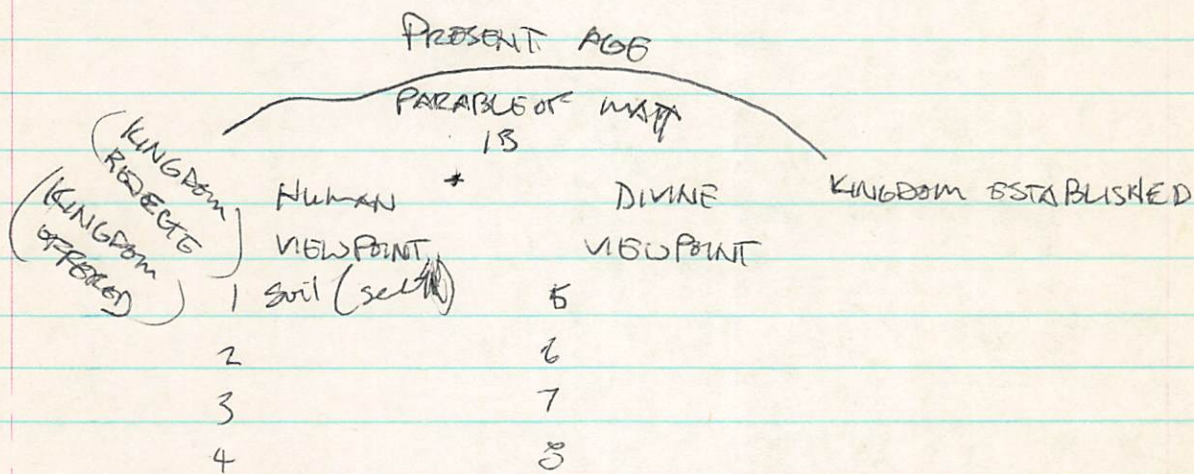


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10/20 F. The Prophet & the King 13:38-4  
 "Show us the high..." but it was a show

6. The Son of God 46-50

VI The Parables of the King Chap. 13  
 A. The Parables 1-31



(-FROM THE BOAT)	(FROM THE HOUSE)
(TO THE MULTITUDES)	(TO DISCIPLES)
(GROWTH AND APPARENT VICTORY OF EVIL)	(EVIL DESTROYED - KINGDOM FULFILLED)

1. Soil: The seed

2. Wheat & Tares

3. Mustard seed

Group II  
 4. Treasure

5. —

6. —



10/23

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4. Heaven - evil

vs. 33-34

GROUP II

5. The Treasure

vs. 44

6. - Pearl of Great Price vs. 45-46  
asks what the pearl

2. { Dragnet

vs.

~~47-50~~ 47-50

Net

vs. 49-50

3) Households with understanding comes responsibility.  
51-52

A. Purpose of Parables

53-55

B) ~~vs~~ Response to the Parables 56-58

VII The Withdrawal of King

A. John the Baptist Beheaded 14:1-12  
- previous ~~part~~

B. 5000 Fed 13-21

~~The son of man~~

The one miracle Found in all 4 gospels

C. Jesus walks on the water 22-33

a lesson for the soul "prayer"

~~By walking on the sea~~



D. Ceremonial & real defilement ver 1-20  
Trusting ~~into~~ the trad ~~is~~ ~~the~~ other than  
God -  
Corleone

E. Faith TRIED & ~~TRUMP~~ TRIUMPHANT 21-28  
To Israel ~



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## F. Miracles by the Sea of Galilee 29-39

1. Healing multitudes
2. Four thousand Fed  
- able to satisfy deepest of man's needs

- G. Lesson of Pharisees & Sadducees 16:1-16
1. should be able to discern the ~~signs~~ signs of the times
  2. Sign of Jonah
  3. Lesson of P & S - disciples confused

## VII The Person & the Work of the King 16:13-19:29

### A. Confession of Peter 18-20

- PETROS - Rock - → 1 Peter 2:4-8  
\* PETRA - Foundation -  
{ Peter's confession }  
{ Christ }

### B. Jesus predicts His death & resurrection 21-28

1. Seeing things w/ God's eyes
2. Cost of Discipleship

### C. The Transfiguration 19:1-8

1. Fulfillment of 18:28
2. Moses & Elijah

### D. John the Baptist & Elijah 9-13

John came in spirit & power & methodology of Elijah.

### E. Healing of Lame Boy 17-24

Real Faith

### F. Jesus again Predicts Death 22-23

\*  
Second line  
of demonstration



10/25

G. Temple Tax Provided 24-27

< Sons of King } then I really don't need to  
Strangers } pay but so as not to give offence  
Attitude to those found Jewish Law.

~~IX~~ IX Servants of the King ch. 18-20

A. Warning against giving offence 18:1-14  
kinds of the King's

10/27

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NOTE MATT: 16:18

KEYS OF THE KINGDOM -

- Peter & Pentecost (Jesus)
- Peter & John in Samaritans (Samaritans)
- Peter & Cornelius (Centurion)
- In. 20 → parallel building & washing
- Simon Magus → deceiving

} opened the door to gospel opportunity

B. Treatment of Offenders ch. 18:15-35  
- "go to him"

C. TEACHING ~~CONCERNING~~ CONCERNING MARRIAGE 19:1-12  
Divorce permitted only in the case of  
adultery -

D. Jesus receives the little children.

E. Concept of ~~Sacrificial~~ Sacrificial giving 19:16-  
1. Rich Young Ruler 19:16-26  
2. Questions of Peter 19:27-30  
3. Parable: Laborers in the vineyard 20:1-16



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10/30

F. Jesus teaches true greatness 20:17-28

3rd D-R Portold // Request for position (set against servant)

G. Jesus' Great Sign To The Blind 20:29-34

(gospel addressed to Jesus: multiplier - witness of two)

1. definite compassion of X for people

2. manifestation of X's deity

H. Three Acted Parables of Warning 21:1-22

1. The Royal Entry 1-11

Each. 9:9 - Hosanna → Save Now

who is this? → The Son of David, the prophet  
messiah from Nazareth of Galilee

Dan 9:25 fulfilled

The Seventy weeks of Daniel, Dr. McClain.

2. Cleansing of the Temple 1-17

Rebuke for the Nation

prob.: leaders ripping off people  
claim to be God's house.

3. The Barren Fig Tree 18-22

Fig tree taken as the nation of Israel

"A ~~firm~~ <sup>power</sup> of Godliness (leaves) but ~~they~~ deny  
the ~~fruit~~ <sup>fruit</sup> (fruit)."

**E.** Claims To Divine Authority 23-27

Where did you get your authority?

- leadership → contrary to present policy
- divine → blasphemy

C. The THREE PARABLES OF JUDGEMENT. 21:28-22:14

1. The Two Sons (23-32)

Obedience - repentance of Godless - disobedience  
of the "righteous"

10/30

## 2. The Wicked Husbandmen (33-46)

Landowner - God / Husbandmen - Israel /

servants - prophets / other nation - Gentiles

## 3. The Marriage Feast (22:1-14)

"Go therefore to the main highways, and as many as you find there invite to the wedding feast." vs. 9

## D. Three Burning Questions 22:15-40

### 1. Tribute to ~~the~~ Caesar (15-22)

Pharisees - no tribute

Herodians - tribute

responsibility to gov't -

" " " " God

under that area sub to gov't laws

### 2. The Resurrection 23-33



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11/1

2.15 there a resurrection ? 23-33

motive: to put Jesus in God light (His great rapport w/ the people).

Sadly, cheap politicians

① marriage not so in heaven

② God is God of the Living → I AM

3. The Great Commandment 34-40

E. THE QUESTION OF JESUS ~~22~~ 22:41-46  
Ps. 110:1

F. WARNING AGAINST THE PHARISEES 23:1-12

1. warn to disciples and crowd 1-4

Don't do what they do

2. warns against ostentation (showy) 5

3. warns them of pride and praise 6-12

Value of person found in our attitude to our service to the word

G. WOES UPON THE PHARISEES (23:13-37)

Attitude of God in Jesus: sin → He hates it - will judge it  
People → He loves them - gave himself for them.

- Repukes their use of word and ethical perspective.

- Self deceived think that better than their OT. Fathers

- word of judgement 34 ff

Jewish Canon

Law

Prophet

Writings

Abel Genesis (1st book in Jewish OT)

↓

All murder upon this people.

Zech. II Chronicles (last in Jewish OT)

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H. CARIST'S LAMENT OVER JERUSALEM (37-39)



11/5

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# XI THE PROPHECIES OF THE KINGS RETURN (Chapt. 24-25)

— THE ~~OLD~~ OLIVET DISCOURSE —

## A. THE PRESENT AGE 24:1-8

6-7 vs. wars/rumors don't worry not the end  
just the beginning of birth pangs  
CHURCH AGE → RAPTURE → tribulation Period  $3\frac{1}{2}$  |  $3\frac{1}{2}$

## B. THE FIRST HALF ( $3\frac{1}{2}$ ) OF THE TRIB. PERIOD. vs. 9-14

[hated and betrayal]

vs. 12: Sin & lawlessness → love grows cold  
→ God seals 144,000 servants sealed IN their hearts

## C. The Last Half ( $3\frac{1}{2}$ years) of the Tribulation Period & the Sign of X's Return. (24:15-25:30)

### 1. Abomination of Desolation (24:15-20)

(cf. 2Thess. 2:4) Blasphemy

Daniel 9:27; 11:45  
Rev. 8:12-15

① Antiochus Epiphanes 165 BC

② Titus 70 AC

③ Anti-X ?

### 2. The Last Half Characteristics vs. 21-26

a. Survival impossible apart from divine intervention.

b. False prophets.

c. The Squeeze → God's judgments // Satan's rage

### 3. The Sign of Christ's Coming (24:27-31)

### 4. The Exhortation to Watchfulness (24:32-25:30)

a. Parable of the fig tree (vs. 32-35)



11/8

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D. JESUS BEFORE CAIAPHAS (26:57-75)

THE NATION CONFRONTS THE KING -

REJECTS THE KING

DAN. 7:9 & 13

- PETER'S DENIALS

HEART NOT SO DIFF. BETWEEN PETER AND JUDAS.



E. JESUS BEFORE PILATE (27:1-26)

JUDAS' REMORSE -

TRIES TO GET OUT OF IT -

LEADERS ASKS FOR BARRABAS

F. THE CRUCIFIXION AND BURIAL OF JESUS (27:27-66)

- "GAME OF THE KING" (?)

SIMON OF CYRENIAN

TWO SONS  
AS BELIEVERS

PSALM 22 → 23 → 24

CRUX

BLESS

KINGLY CHARACTER

JOY THEREOF HEBREW 12:2

ISAIAH 53 → JOY OF BRINGING SONS INTO KINGDOM.

G. THE RESURRECTION (CHAPTER 28)

- WITNESS OF ANGELS - WOMEN - 11 DISCIPLES &  
500 BROTHERN

- THE KINGLY GREAT COMMISSION -

ALL AUTHORITY IN HEAVEN

COMMISSION TO TEACH AS THEY GO OUT

ROYAL PROMISE - Behold I am with you.



### A. External Evidence

1. Repairs
2. Austin Wright
3. Tertius Dietersham
- 4.



### B. Internal Evidence

1. First name - John (John Mark)

Acts 12:12-25  
15: 3-17

2. Mark's mother → Mary

Acts 12:12-17

3. Cousin of Barnabas.  
Col 4:10

11/10

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4. Perhaps mark is the young man in the garden  
Mk. 14: 51-52
5. Accompanied Paul & Barnabas on 1<sup>st</sup> missionary journey  
Acts 12:25  
13:5-13
6. Rejected by Paul - second missionary journey  
Acts 13:36-39
7. Mark joins Barnabas Acts 15:39
8. Ten years later - with Paul in Rome Col. 4:10  
(Son of Consolation)
9. Mark probably Peter convert 1 Peter 5:3
10. Peter & Mark's mother's home Acts 12:12
11. Paul asks Timothy to bring Mark to Rome 2 Tim. 4:11

## II Source of the Gospel:

- A. Testimony of Papias (c. 80-155) <sup>not chronological</sup>  
(Quoted by Eusebius) → Interpreter of Peter & John
- B. Testimony of Clement of Alexandria (155-215)
- C. " " " Irenaeus (140-203)  
Jesus → John → Polycarp → Irenaeus
- D. Testimony of Tertullian of Carthage 150-222  
2 Peter 1:13-15

## Comments

1. Gospels detailed: Systematic accounts
2. Scope of Mark's Gospel corresponds very well to that of Peter's sermon at Caesarea Acts 13:34-43
3. Gospels full of specifics

## III Occasion

Request of Romans that need for redemptive preaching of Peter to writing.



11/10 ~~III~~

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- A. Before destruction of Jerusalem - 70 AD.
- B. Peter probably not in Rome until 65 AD (Thersden)
- C. Probably 67 immediately after Peter's death or just before Peter's death
  - Irenaeus "Peter/Paul laying down foundation of church after their departure mark understood of copy of gospel. NIV (tee-hee)."

~~III~~ ~~Early~~ material Particular to Mark.

- A. All but 50-60 vs. are incorporated in the other gospels
- B. Distinctive Parts
  - 1. ~~17~~ Sabbath statements
  - 2. 7-12

VII

Key Verse Mark 10:45

no-pre-existence

genealogy

birth

infancy

parents - early years

- The Servant of Jehovah simply appears on the scene  
seems suited for service

- Enter content of Gospel

1-9 - ministry

10-16 - cross: traveling to Jerusalem and passing

⇒ Action ←

1. = use of verbs in present tense

2. = use of "and" (2 of 3 verses)

3. characteristic term: "Straight-way" or

"immediately" 42 times

⇒ Record 10 different occasions & were often  
withdrawn to pray etc. even in this busy gospel.

wt Lk

20 20

15 19

taught well ⇒ Service.

18 miracles (only 2 original)

4 parables



11/15

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Th:

Gospel contains 12 miracles

31 miracles

20

- Mark emph. demon possession.
- Mark ← ployer
- Christ's ministry - mighty words
- 1. Mark in teaching. judgement mention of His
- 2. Mark isn't a biography of Christ.
- ⇒ Short history of redemption. ←

~~###~~

Material particular to Mark

- 1. All but 56-60 verses are in other gospel.

Distinctive parts

1:1 -

2:12~~7~~ Sabbath Statement. non <sup>1st</sup> Sabbath <sup>2-2</sup>

3: 9-12, 19b-21

4: 26-29 Seed gathering secretly

5: 4-5 Gerene Demoniac.

6: 19-21~~8~~ Background - ~~the~~ murder of John the Baptist.

31 → Apostolic retreat

32 → walking on water [on land] didn't consider miracle of the waves.

7: 32-37 Deaf & speech impediment (Finger in ears - spit on tongue). {Statement of Creation(?)}

8: 22-26 Blind healed (men at trees → restored)

9:21-27,30 healing of demon possessed boy. (Epilepsy?)  
object of faith  $\Rightarrow$  not amount of faith.

12:32-34 the Shema

13:33-37 water leaving house - coming back

14:51-52 1st century streaker!

16:16-18 ending of gospel



11/17

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## VI The ending of Mark's Gospel

### A. Questions involved

### B. The three possible endings?

1. Abrupt (ends 16:8)
2. Short ( " 16:9)
3. Long ( ~~was~~ includes 16:9-20)

### C. " ~~conclusion~~ Conclusions

1. "long" - Supported by years of acceptance and later manuscript.

2. "Best" manuscripts

4th cen. { Sinaitic  
Alexandrian  
Vatican

Do not ~~include~~ ~~include~~ include long ending.

### 3. One "canon" (standard or principle) of textual question

Prefer the shorter version (in any context) and text which best explains the origin of the other.

Here - the abrupt ending is ~~shortest~~ shortest and makes it relatively easy to explain the addition (9-20) as an effort to polish an otherwise abrupt conclusion.

### 4. No real solution is in sight.

- a. If "long ending" is genuine, it is like an epilogue than a conclusion

- b. Since ~~text~~ Textual criticism favors the "abrupt ending," it is best not to base doctrine or practice on the passage (16:9-20)

Passage may be genuine but truth  
and clarity rely on electrical support is proven



THE SON OF MAN  
AS THE REDEEMER OF  
MANKIND.

THE SON OF MAN  
AS THE REDEEMER OF  
MANKIND.

THE SON OF MAN  
AS THE REDEEMER OF  
MANKIND.

- THE SON OF MAN  
AS THE REDEEMER OF  
MANKIND.

THE SON OF MAN  
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MANKIND.

THE SON OF MAN  
AS THE REDEEMER OF  
MANKIND.

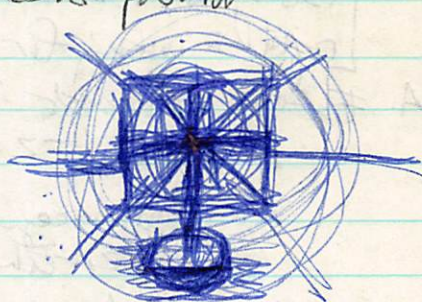
- THE SON OF MAN  
AS THE REDEEMER OF  
MANKIND.

11/20

D. Luke sifted the material gained vs 3  
He investigated it thoroughly - Did a complete research before writing down.

E. He Purposed to write in Order 3

1. Completeness - As complete as possible
2. Chronology
3. Proportion - Balanced



III The Results Luke gained

A. Record is reliable

Revel

B. A Record revealing the Person of the Author

Unbiased

IV Luke Sources

A. Chap 1-2 : Hebrews etc. → Mary (?)

1. Plagiarism

2. Absence Author

3. Luke copied from source in all "words"

B. Story of John the Baptist - Luke could've gotten the story from any one 1: 65-66.

C. 9:51-18:35: - Similar to stories/expression in Matthew & Mark

not same but similar

1. could have come from memory of 70

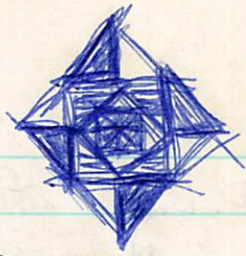
2. " " " " written sources (gospellettes).  
- Different record of similar events

D. Passion Story - Perhaps from women

Lk 8:1-3 - supported [in part?] by women.

Lk 19:25 - source for Luke [?]





Outline; Overview of the Gospel.

\*Key Jesus Christ - the Son of Man  
Emphasis on Christ's perfect humanity  
Genealogy all the way to Adam

[Story of John the Baptist: Exch. 1:12 righteous before God - i.e. wants  
right looking for X. small remnant.]

A. Early Gospel 1:1-2:52

1. Birth 1:1-2:20

a. announcement to Mary 1:36-38

⇒ Nazareth ⇒ with San Pedro etc. [mixed up!]

→ Joshua = Jesus

→ genealogy not started at this point - 'til 3<sup>rd</sup> chp.

[Rm. 1 - Physical Descendant of David]

[Mary's genealogy]



# CLONING VI // 11 11 11 11 // BIRTH OF JESUS //

BNYS 200

11/29

THE EARLY YEARS 1:1-2:52

1. BIRTH 1:1-2:20

a. ANNOUNCEMENT TO MARY 1:26-28

Jesus = Joshua (VIRGIN BIRTH)

b. ANNOUNCEMENT TO ELIZABETH 1:29-59

1. THE SONG 1:42-45

④ Blessed among women

GOD REMEMBERS = ZACHARIAH  
OATH OF GOD = ELIZABETH  
GRACE OF GOD = JOHN

⑤ blessed is the fruit of your womb. [GOD REMEMBERS HIS OATH TO SEND HIS GRACE.]



④ blessing because she had believed.

⑤ MARY'S SONG

⑥ 46-48 WHOLE BEING REJOICES IN WHAT GOD HAS DONE

⑦ 49-56 PRAISED GOD FOR HIS MERECIES

⑧ 51-53 WILLIUM

⑨ 54-55 COVENANT VI/ABRAHAM

VS. 57-80 BIRTH OF JOHN

C. ANNOUNCEMENT TO THE SHEPHERDS 2:1-20

① date - Hypolytus (177-276 AD) - came up w/ it independ  
of Pagan influence 357 - AD Festival of the Sun / Christmas

Jan 6th - Jerusalem observance

③30 Council of Ephesus decided

② Historical situation 2:1-7

QUIRINIUS - 6 AD (3 BC)



PNTS 200

3) THE ANNOUNCEMENT 2: 2-14

4) THE CONFIRMATION 2: 15-26

2) THE CIRCUMCISION OF CHRIST

a) Gen 17: 9-14; Institution of the rite.

Lev. 12: 8 ~ / Th 2: 24

Gal 4: 4-5

Fulfilled



BNTB 200

12/1

C. THE ADORATION OF CHRIST 2: 25-35

(1) Simeon 2: 25-35

(5) Hannah 2: 35-50

god is growing

4 The growth of the boy 3: 34-52

- environment of early life.

The growth ex. of the Lord

- mental
- physical
- spiritual
- society

→ The Intro of the Son of Man  
3: 1-4: 13

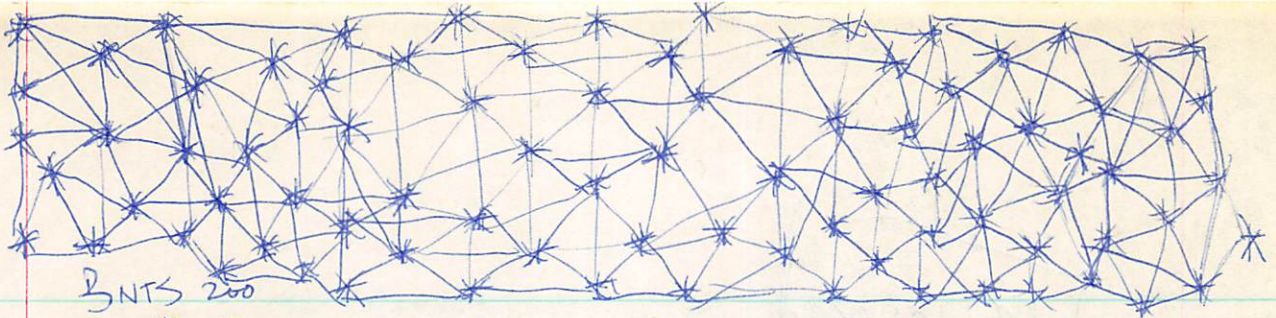
John the forerunner

NC Regent

Saptred

How many





BNTS 200

12/4

# PASSAGES PECULIAR TO LUKE

8:1-3 THE WOMAN WHO MINISTERED TO CHRIST.

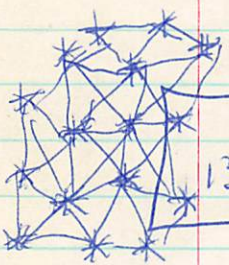
\* in epistle (thess.) Gifts to ministry

10:38-42 A GUEST IN THE HOUSE OF MARY & MARTHA.

- matter of priorities -- doesn't condemn Martha's activity but says Mary's picked the better part.

→ Service

Prayer



13:1-9

## PARABLE OF THE FIG TREE.

→ Judging those in calamity as sinners → "you'll suffer likewise unless you repent" → you're no better off.  
judgment is impending → it's inches away.

13:10-17 HEALING OF THE SABBATH.

"6 days to heal come on those days"

"what about you and your donkeys → this has been healed."

15:8-32: PARABLES

lost sheep

lost coin

lost son

value of a human being

MADE US MEMBERS OF HIS FAMILY

16:1-13: PARABLE OF THE UNJUST STEWARD

Subjecting ~~master~~ as by chief butler

16: 17-31

THIS RICH MAN Rich man and Lazarus



10 leper

24 hours



THE GOSPEL OF JOHN  
Introduction

I. Authorship

A. External Evidence *[early date & apostolic Authority]*  
As great as that for any N.T. book

1. The Epistle of Barnabas c. 130 } *allude to several verses of the gospel*
2. The Epistle of Ignatius c. 116 }
3. Papias c. 80-155
4. Justin Martyr c. 100-165 - *used to gospel*
5. Tatian c. 170  
*Diatessaron (Harmony of the four gospels)*  
*quotes R. ch. 8 John's gospel*
6. John Rylands Papyri [100-150] (c. 140) } *Found in Egypt*  
Contains 5 verses of John 18  
*discovered in 1920's*
7. Irenaeus 140-203  
Disciple of Polycarp  
Disciple of John  
Disciple of Christ } *written in Ephesus*

B. Internal Evidence

Writer does not give his name; compare the other gospels  
Usual process followed to determine authorship of John is presented in  
Tenney N.T.S. pp. 186-187:

1. The writer was a Jew
2. The writer was a Palestinian Jew  
*- acquainted w/ the land*
3. The writer was an eyewitness and thus a contemporary of the events  
and persons mentioned  
*- they may be addressed contemporaries*
4. The writer is identified with the "beloved disciple" (21:20 ff.,  
cf. 13:23; 18:15,16; 19:26,27)
5. Though a close associate of Jesus, he is not Peter or James
6. The writer is John.

II. Date and Place of writing

- A. Date  
After the synoptics  
Late in the first century -- 85-90 A.D.

- B. Place  
Believed to have been Ephesus

} according to Irenaeus

III. Occasion

} At the request of believers & Bishops

See statement of the Muratorian Canon dated 170 A.D.

IV. Purpose

John 20:30-31

"These are written in order that you may believe in Jesus Christ the Son of God and in the way have eternal life."

V. Unique and interesting features

- A. Has an announced purpose → "as in Luke"
- B. Omits birth of John the Baptist, birth of Jesus, the genealogy, youth, baptism, temptation, ~~transfiguration~~, and ascension of Christ.
- C. Gives early Judean ministry of Jesus
- D. Contains no parables (at least none so called)
- E. Contains eight miracles, only two of which appear elsewhere
1. Feeding of the 5,000
  2. Walking on the Sea
- F. Only 20 days in the life of Christ are mentioned
- G. Chapters 13-19 -- one-third of the book -- deal with one day in Jesus' life

"Father" 122 times // "belief" + cognates

VI. Outline

- I. The essential glory of the Son of God 1:1-5
- II. The incarnation and general reception of the Son of God 1:6-18
- III. The revelation of the Son of God to Israel 1:19-12:50
- IV. The revelation of the Son of God to the disciples 13-17
- V. The glorification of the Son of God in His suffering and death 18-19
- VI. The manifestation of the Son of God in resurrection power and glory 20-21



## The Key to the Book

John 20:30-31

Feeding 5000

I. Signs

together  
Act 2:22  
2 cor. 12  
2 Thess 2  
Hebrews

- A. Wonders - *astonishment might work causes to observer*  
*"Wonder," never appears by itself - because it's not circus side show*
- B. Signs - *points to meaning & miracle*
- C. Miracles (doesn't use) *Authenticating miracles*  
*Supernatural - strength or power taken to do miracle*
- D. Works - *things the kids & things that God does*  
*describes is God !!!*
1. Water to Wine 2:1-11
  2. Healing of the Nobleman's son 4:46-54
  3. Healing of the impotent man 5:1-9
  4. Feeding 5,000 6:1-14
  5. Walking on the water 6:16-21
  6. Healing the man born blind 9:1-12
  7. Raising of Lazarus 11:1-46
  8. The miraculous draught of fish 21:6

## II. Believe

Three distinct shades of meaning are in the word "Believe" as used in the N.T.

## A. Intellectual assent

John 2:23

James 2:19

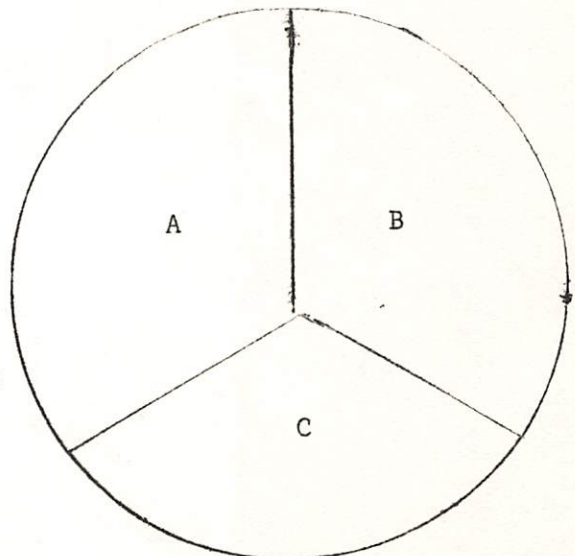
## B. Personal appropriation

John 1:12

## C. Committal

John 2:24

cf. I Tim. 1:12



## III. Life

A. Consciousness

B. Contact

C. Duration

D. Development

The Witnesses to the Person of Christ

John 5

- I. Christ's own words 5:30-31  
cf. 8:13-18
- II. John the Baptist 5:32-35 *2nd witnesses*
- III. Jesus' works 5:36 *greater witness*  
*miracles*
- IV. The Father 5:37-38 - *verbal testimony of the Father*  
cf. 8:13-18
- V. The Scriptures 5:39-47

*Jesus*  
*is*  
*Messiah*  
*#*

Figures under which Christ Presents Himself"I AM"

- I. The Bread of Life Jn. 6  
*5,40 Fed*
- II. The Light of the World Jn. 8:12; 9:5  
*light to blind man in ch. 9*
- III. The Door Jn. 10:7,9
- IV. The Good Shepherd Jn. 10  
*Ez. 34 - Ps. 24 - shepherds of Israel.*  
*perfect km → between God; shepherd; sheep*
- V. The Resurrection and the Life Jn. 11  
*Resurrects Lazarus*



VI. The Way, the Truth, and the Life Jn. 14:6  
*very restrictive.*

VII. The True Vine Jn. 15

*No fruit apart from Him = Fruit represents connection w/ Jesus*

The Prologue

John 1:1-18

*Eternity*

*Personality*

*Deity*

I. The Word and Deity v. 1

II. The Word and creation 2,3 *all creation*

III. The Word and spiritual life 4,5,9 *source of life*

IV. The Word and the world 10 *contaminated*

V. The Word and men 11-13

VI. The Word incarnate 14 *word - flesh - beheld his glory*

VII. The Word revealing 16-18 *to lead forth* *of his fullness*

The Revelation of the Son of God to His Disciples

Chapters 13-17

*upper room disciples*

I. The last supper 13:1-30

II. The Conference with the disciples 13:31-16:33

A. With reference to preparation 13:31-14:31

B. With reference to relationships 15:1-27

1. Believer to Christ 1-11

2. Believer to Believer 12-17

3. Believer to the world 18-25

4. Believer to Holy Spirit 26-27

*Confession*

C. With reference to the Holy Spirit 16:1-15

1. The Spirit comes when Christ leaves 16:7
2. The Spirit's work -- to convict 8-11
  - a. of sin
  - b. of righteousness
  - c. of judgment
3. The Spirit's work -- to guide into truth
  - a. Final truth "The" truth
  - b. Prophetic truth
  - c. Christ's truth (that which concerns Him particularly)

D. With reference to His death and resurrection 16:16-33

III. Christ's High Priestly Prayer Chapter 17

A. Prayer for Himself 1-5

1. Restoration of glory
2. Completion of work

B. Prayer for the Disciples 6-19

1. Security 9-11
2. Unity 11
3. Joy 13
4. Protection from Satan 15

C. Prayer for all Believers 20-26

1. Unity 21-23
2. Glorification 24
3. Recognition of God's love 25-26



#### IV. Christ and His suffering, death, and resurrection Chapters 18-21

##### A. Christ the sacrifice 18-19

1. Arrest in the garden 18:1-11
2. The religious trials 12-27
  - a. Annas
  - b. Caiaphas
3. The civil trial 18:28-19:15
4. The crucifixion 19:16-37
  - a. The crucifixion 16-18
  - b. The superscription 19-22
  - c. The clothing 23-24  
Psalm 22:18
  - d. His mother 25-27
  - e. His thirst 28-30  
Psalm 69:21
  - f. His death 30-37  
Psalm 34:20 w/Ex. 12:46  
Zechariah 12:10
5. His burial 19:38-42  
Isaiah 53:9

##### B. Christ the Victor Chapter 20

1. The appearance to Mary 20:1-18
  - a. Peter and John at the tomb 1-10
  - b. Mary sees the Lord 11-18
2. The appearance to the ten 19-23
3. The appearance to the eleven 24-31

##### C. Christ the Chief Shepherd Chapter 21

1. The catch of fish 21:1-14

2. The challenge to Peter 15-17
  - a. Do you love me? (agape) 15  
I love you (phile)
  - b. Do you love me? (agape) 16  
I love you (phile)
  - c. Do you love me? (phile) 17  
I love you (phile)
3. The command to Peter  
FEED MY SHEEP  
compare I Peter 5:2-4
4. The prediction concerning Peter 21:18-25

WEL  
DANE!!!

